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## LITERATURE.

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*Outlines of Metaphysics*, by J. S. MACKENZIE. Published by Macmillan and Co., New York and London, 1902.

The book is a study of the problems of metaphysics from the standpoint of the philosophical thought of the day. It centers round the problems relating to experience, and advances a step on Bradley in that it is enabled through its use of the genetic method to gain through the idea of the becoming of experience a new light on experience, not more experience, perhaps, but more significance in experience. And then after a thorough study of experience by the genetic method, bringing out all its phases, he studies the forms of the constructive activity, as they build up their interpretations of experience, from the standpoint of the whole of experience.

The work opens up with a provisional definition of metaphysics, namely, it is the science that seeks to deal with experience as a whole, or rather as a systematic unity. After discussing the special sciences, showing how all deal with only a part of experience, he changes his definition of metaphysics by saying metaphysics is the science which seeks to take a comprehensive view of experience with the view of understanding it as a systematic whole, by experience understanding the experience of an individual yet an experience common to all, individual yet universal. With the seeming fundamental duality of experience, of subject and object, mind and matter, and on the other hand with its equally seeming unity arises the first great problem of metaphysics, namely, that of their reconciliation. Some attempts have been Dualism, Inonism, Agnosticism, Materialism, Idealism, Transcendentalism. What we want, says MacKenzie, is not a Theory of Knowledge but a Theory of Experience. What we want, then, is a method which will enable us to arrive at the solution of our problem mentioned above. (a) Early dialectic method, (b) dogmatic method, (c) psychological method, (d) critical method, (e) later dialectic method have been tried and found wanting, and since we want to study experience from the point of view of its becoming as well as what it becomes, and also since it was the method led up to by the development of both ancient and modern philosophy Aristotle and Hegel; and since it keeps us in touch with the concrete content of experience the genetic method seems by far the best; therefore it will be our method. We wish to consider 1st the genesis of experience, asking two questions: (a) how does experience of a world grow up? (b) the significance of the various elements in its development? Before answering the two questions let us restate our problem. The problem is to try to understand the general significance of our experience as a whole by observing the process of its development. In answer to the first question we would say, we have (a) the simple emergence of a manifold content in consciousness.

This content is always somehow presented within a unity but there need not be any conscious reference to such unity, the presence of the unity being shown in that the content presented is not bare or cold but has always an effective side, (b) this consciousness of harmony or dissonance is seen, on reflection, to be connected with changes that take place from within in the content of our experience. In answer to ques-

tion two we have the three elements (a) simple presentation in consciousness, (b) feeling, (c) conscious activity; simple presentation being the most significant in the first stage, feeling in the second stage, conscious activity in the third stage; and, as the third stage is the most important, and since it is to thought experience we must hope for metaphysical enlightenment, conscious activity is the most important and most significant element. The three stages of development are (a) sensation, (b) perception, (c) conception. Nine problems seem to be involved in sense-experience, seven in perception, four in thought. While all the problems of the two lower stages are involved in the highest stage (thought), the advantage of rising to this problem through a genetic study lies mainly in the fact that it enables us to put the whole of our material before ourselves in proper perspective. Metaphysics is the criticism by thought of its own constructions, thought being considered as the culminating point in the general process of experience. The chief value of a genetic survey lies chiefly in the fact that it enables us to have definitely before our minds a connected view of experience as a concrete whole. Again it abolishes the fundamental distinction between mind and matter, and the apparent fundamental antithesis between apparent duality and equally apparent unity of experience, for both the world of mind and matter are ideal constructions. What we have to do is to take mind and matter as elements in the totality of our experience and try to see what place belongs to each within the concrete system of our world. Most fundamental antithesis is that between the That and the What. Yet nowhere in our experience have we pure Thatness or pure Whatness. The development of experience is from the less to the more determinate by the introduction of more and more definite constructive forms. We have certain constructive activities involved in experience. As it is, the problem of metaphysics is that of considering and criticising the whole work of these.

Accordingly, the question for metaphysics is (a) What are the fundamental forms of construction in the building up of our experience? (b) How far is each of these forms coherent in itself and capable of being worked out? The forms of construction are (1) Perceptual, (2) Scientific Construction, (3) Ethical Construction, (4) Æsthetic Construction, (5) Religious Construction, (6) Speculative Construction. The second question is answered in particular in the remaining part of the book and his conclusions summed up as follows. There are certain difficulties in the constitution of human knowledge but at the same time there are indefinite possibilities of gradually removing such difficulties, or at least reducing them to a minimum. Take any construction by itself and it fails, take it in relation to the whole, for experience is an organic whole, and we may reasonably believe it does not fail. The book I wish to commend very highly, 1st because it realizes the ideal Prof. MacKenzie had in mind when he wrote it, for it was to be a book for the student just beginning seriously to face the problems of metaphysics. It lays out the problems in a clear manner before the student so that he knows what he faces and from what sources these problems rise. 2nd, for his use of the genetic method, the best possible method to gain a complete insight into the significance of experience. 3rd, for his recognition of the claims of all the constructive activities contained in experience. The plan of the book is admirable. It is the best book of its kind I have ever come in contact with. My only criticism would be that Dr. MacKenzie in one or two places has asked questions and then failed to give definite answers. He seems to have wandered away into something else.

R. M. MOORE.

*Kant's Prolegomena.* Edited by Dr. Paul Carus. Published by Open Court Publishing Company, Chicago, 1902.

A new translation of Kant's Prolegomena, by Dr. Paul Carus, with

an Essay on Kant's Philosophy by Dr. Carus, and supplementary materials for the study of Kant's life and philosophy, consisting of estimates of different phases of Kant's philosophy by Windleband, Weber, Schwegler, Lange and others. An exceedingly valuable book, enabling us to grip the essentials of Kant's philosophy. Dr. Carus has rendered a great service to English students of Kant in this book.

*Leibniz Discourse on Metaphysics, Correspondence with Arnauld, Monadology.* Translated from the originals by Dr. George R. Montgomery. Published by the Open Court Publishing Co., Chicago, Nov.-Dec., 1901.

Dr. Montgomery, by translating these parts of Leibniz's works, has enabled the English student of philosophy unable to read French, to study the Leibnizian philosophy from the genetic standpoint, thereby enabling him to grasp the true significance of the monadology through a study of his earlier writings. The translations are exceedingly well done, and the introduction by Paul Janet illuminates the pages following.

*A Scientific Philosophy the Harbinger of a Scientific Theory; or, Steps to Philosophical and Theological Unity.* Swan Sonnenschein and Co., London, 1901. pp. 241.

The writer's effort is to show that the old Scottish philosophy of common sense which proclaims an objective reality can be satisfactorily established on scientific principles; and secondly and chiefly, that the doctrines of Holy Scripture, duly interpreted, can be made to rest on and be consistent with the self same principles. Causality is the test of science. With this end in view, God, sonship, the origin and removal of sin, the soul, freedom, causality, election and predestination, priesthood, and the Lord's Supper are discussed.

*A Primer of The Christian Religion. Based on the Teaching of Jesus, Its Founder and Living Lord,* by GEORGE H. GILBERT. The Macmillan Co., New York, 1902. pp. 76.

This primer, we are told, and the whole Gospel is a primer, seeks only to turn the reader's thoughts to the great events and to the main features of the life and teachings of Jesus. It speaks the language of the school, and treats of Jesus, God, spirit, the kingdom of God, following Jesus, the Bible Sunday and the hereafter. The whole is put in eighty-five questions printed in red, each with a concise answer, evidently for memorization, with a few proof texts and generally a note.

*The Menopause,* by ANDREW F. CURRIER. D. Appleton and Co., New York, 1897. pp. 309.

Although this work is not exactly new, it is so excellent and commendous and so supersedes Tilt's well known book upon the same subject, that it deserves brief mention.

*Die Entwicklung der Religionsbegriffe als Grundlage einer progressiven Religion,* von STEFAN von CZOBEL. Lotus-Verlag, Leipzig, 1901.

This is the last half volume of a work briefly characterized in a former number of this *Journal*. This is devoted to morals, external cult and priesthood.

*Der Gesang der Vögel, seine anatomischen und biologischen Grundlagen,* von VALENTIN HAECKER. Gustav Fischer, Jena, 1900. pp. 102.

In this interesting and important work, the writer treats first of the

structure of the vocal organs of birds. He then discusses at length sexual dimorphism. Most interesting, perhaps, is the third chapter on the development of the singing instinct in its various forms. He then treats other courtship phenomena—drumming, tumbling, playing, mock fighting, etc. Finally, he discusses the development and significance of the courting instinct and the relations between reflexes, instinct and play, and ends with a good nomenclature.

*Les Arts et Métiers chez les Animaux*, par H. COUPIN. Nony & Cie, Paris, 1902. pp. 422.

This ingenious and industrious writer has collected from many sources accounts of the industries of animals, which he classifies as masons, potters, weavers, paper makers, cotton makers, mound builders, road and bridge makers, sewers, wax moulders, rosin makers, tapisers, miners, basket makers, wheel makers, confectioners, cigar makers, hammock makers, comb makers, spinners, architects of houses of amusement, carpenters, hut builders, ditch makers, stone borers, etc.

*La Logique chez l'Enfant et sa Culture*, par FRÉDÉRIC QUEYRAT. F. Alcan, Paris, 1902. pp. 157.

This naturally follows the two earlier works of the author on "Imagination and its varieties in children" and "Abstraction and its rôle in education." First comes the logic of images with examples seen in their comparisons and the construction of phrases and propositions, personification and anthropomorphism. Analogical reasoning is thus the first type. Child sophisms are classified under induction (mainly those of insufficient data, errors concerning causes and sophisms of accident) and deduction or a begging question, and ignorance of the subject and vicious circle. The chief faults of children might be characterized as due to credulity, candor, naïveté, folly, precipitation, prejudice, irreflection, sentiment and imagination. The last chapter praises the importance of rational training.

*Der Selbstmord im kindlichen Lebensalter*, von A. BAER. G. Thieme, Leipzig, 1901. pp. 84.

A member of the council of public hygiene in Berlin here ably sums up the history of the statistics of suicide of youth in France, Italy, and especially Germany, and draws therefrom important lessons. He holds that the chief cause is not to be found in the school, although he would relieve it from over pressure and especially from the worry of examinations, to which some cases especially in the lower schools can be directly traced. The chief cause to him is precocity or the premature development of an adult sense of responsibility, altruism or knowledge, and finds it most frequent in the lowest and in the highest stages of society, or better among the poorest and the richest strata of society. Of twenty-five interesting cases, he has himself made a special study. It is extremely desirable to have data on this subject collected with the same care for Anglo-Saxon races.

*The Four Temperaments in Children*. Their Appearance and Treatment in Rearing and in the School. As Appendix: The Temperament of Parents and Teachers. By BERNHARD HELLWIG. J. Esser, Paderborn. pp. 79.

This is an interesting characterization of each of the four phrenological types of childhood—the sanguine, choleric, melancholic, and phlegmatic. The treatment proper to each type is considered, and there is an appendix on the temperament of parents and teachers. Whatever we may think of phrenology, this book is of much interest and value.